

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PUBLISHED BY CHARLES PARTRIDGE, NO. 3 COURTLAND STREET—TERMS, ONE DOLLAR AND FIFTY CENTS PER ANNUM; SINGLE COPIES, THREE CENTS.

Volume I.

NEW-YORK, SATURDAY, APRIL 9, 1853.

Number 49.

Miscellaneous Department.

THE ANGEL WATCHERS.

BY MRS. A. S. SMITH.

Ever came they at the midnight
From their homes beyond the skies,
In my soul-deeps softly gazing
With their calm and watchful eyes.
Death's dew lay upon my forehead,
While a hand so cold and chill,
Pressed the life blood from my faint heart
Till each throbbing pulse was still.

Bending softly o'er my pillow,
Soon they wooed me to repose,
When before my rapt vision
Scenes of heavenly beauty rose;
One who was my life evangel,
Led me up from star to star;
While the glow of God's own glory
Lit our pathway from afar.

Softly ope'd the golden portal
Of a fair and stately dome;
And my angel-guide low whispered,
See, behold thy Heavenly home!
Radiant forms were bending o'er me,
With a tender, loving gaze;
They on earth had left me weeping,
"At the parting of the ways."

Till at length by grief o'erburdened,
My poor fainting heart went down,
Like a wreck upon the sea-surge,
'Neath the tempests angry frown.
Then a chorus of sweet voices
Called my willing feet to roam
Through the glorious palace portals
Of the spirits radiant dome.

And within its many mansions,
Mine with rapturous joy I found!
Fair and fragrant as love's arbor
When Spring's sweetest airs abound.
Then I heard a voice of weeping,
From the angel by my side,
Weeping that my spirit, earthward,
Must return again and bide.

I awoke—loved friends were kneeling,
Anguished, round my lowly bed,
While many a prayer to Heaven appealing,
Sought to win me from the dead.
I remember, it was Autumn,
When the fever chilled my frame;
The Spring has come, yet still I linger,
Bound to earth with bonds of pain.

Still come ever at the midnight,
Bending softly o'er my bed,
Angel watchers—now my guardians
Since they won me from the dead—
And in sleep they often bear me
With light pinions, like the dove,
Far up to my Heavenly mansion,
'Mid the Spirits' world above.

NOTE.—The above impromptu verses are but a faint description of a beautiful dream which several times occurred to the writer, during the past winter, while helplessly and hopelessly prostrated upon a bed of dangerous illness. EARLVILLE.

Another Clergyman for the Spirits.

The following letter, from a Unitarian clergyman at the South, was forwarded to us some time since, as will be perceived from the accompanying note, by our esteemed friend Rev. Hermon Snow. At the time it was received our columns were much crowded, and by some accident it was mislaid and lost sight of for some time. We must beg Brother S. to pardon the delay and to write us again at his convenience.—Ed.

Snow's Store, Vt., Jan. 17, 1853.

FRIEND BRITTON: The letter herewith inclosed is from the Unitarian minister of Wheeling, Va., in response to a copy of my "Incidents of Personal Experience." (I believe I sent you one.) You will perceive that he not only permits but requests that the substance of his letter may be published, and I turn it over to you for that purpose. H. S.

WHEELING, Dec. 29, 1852.

REV. HERMON SNOW: Dear Brother: I have just received and perused your testimony to the truth; and I hasten to testify to you my sense of the value of the work you have done. It is just the work which I am glad to see. It

aims at the right place. I have been myself half-inclined to take upon myself such a work; but as I am yet young in the ministry, and have incurred the suspicion of a tendency to insanity, from some peculiarities in the way of earnestness in religious experience and utterance, and from some superabundant importations of the Holy Spirit, while preaching in Pittsburgh, I have thought best to hold my peace till my time comes.

I communicate with spirits through my thought; that is my insanity! They write, or help me write, my sermons, interpret Scripture, and otherwise watch over my life. I also am susceptible to their touch. When they embrace me I feel the spirit wore or shook passing all over me, and thrilling all through me. They have in some instances, at the solicitation of some of my friends, spoken through me. And were I, as perhaps I ought, to give myself up to their control, I think I could become in all respects a first class medium. But it does so alarm some of my dear friends, among whom is my wife, that I am reluctant yet to forsake father, mother, &c., but ere long, I feel that so it may, must be, if they will persist in opposing me, after such a flood of testimony as is now before the public, among which, allow me to say it, sir, yours I regard behind none.

I have been favored with the various kinds of testimony which you enumerate—some in one part of the country and some in another. The evidence is perfectly overwhelming. I can now understand why it was the miracles of Jesus made so little impression on the minds of his countrymen, and something of the force of prejudice in even the most advanced and cultivated minds of our boasted liberal denomination. I extend to you, sir, in reward for your judicious and heroic conduct in "bearing witness to the truth," the hand of sympathy and confidence. I am with you, heart and soul. I am ready to act, too, as well as speak, when the time comes—and action there must be. We must show our conviction in our conduct, in undertaking missions and enterprises commensurate with our convictions. For one, I have fully given myself up to Christ anew, in this, his second coming, and am preparing to break asunder from the old dispensation. I have, with no small sacrifice, caused a church to rise here—but who comes to it! Those who are sin-sick and soul-sick? No. None but those who are already redeemed and liberalized and liberated by the Gospel and social advantages—the very first fruits of Christianity. And what is our branch of the Church, anywhere, but a kind of garden of the kingdom? I value it only as a kind of John-the-Baptist movement, to collect the advanced-guard of Christianity, as a preparation for this glorious bending down of heaven to earth. And I can justify myself in remaining a moment longer in this connection, from such a consideration as the above. But you may count on me as one that will be reliable, and foremost in the new dispensation. It need not surprise you, any moment, to hear of me as commencing to renege the primitive method of disseminating this new gospel—glad message—of the kingdom again at hand. Will you accompany? Will you leave all, and go without scrip and preach where the seats are free and the house is large, where the poor are not ashamed to come? My brother, the time is at hand when one stone shall not be left upon another of the old traditions. Nevertheless, it will not supercede the law of Christ. It will fulfil, not destroy. It will be to the present institutions of Christianity what they have been to Judaism. I write this, not to hear myself say large things, but as the familiar thoughts and convictions of my every-day life. And it occurs to me to say, that if you are in a situation to give this letter, or any portion of it, to the public through some of our organs, without my name, as one of the signs of the times, you may do so. It is but a drop from the ocean and a spark from the sun of what I know and feel and intend to act on this cause. With renewed assurances of gratitude for a copy of your testimony, I am yours, W.

THE TRUE COURSE.

We copy the subjoined article from the New-York Path-Finder, of the 28th ultimo. It presents a striking contrast to the general spirit of the secular press of this city, and is as honorable to the head and heart of the Editor as it must be grateful to the feelings of all who can either appreciate polite treatment, or discriminate between recklessness and reason. Hitherto the Tribune has been about the only paper in New-York that has called earnestly for a fair investigation of the modern mysteries, although the Evening Post and one or two other papers

have spoken civilly. We hope that the Path-Finder may be instrumental in finding some of the benighted wanderers who are out of the way. They need some one who is used to daylight to lead them out from their crooked ways into the true path. [Ed.]

THESE SPIRITUAL RAPPINGS.

This species of metaphysics has at length become one of the prevailing topics of the day. Its discussion has entered into every department of society and embraced the opinions both of the learned and the ignorant. Its pretended developments while they have excited curiosity, have no less bewildered the imagination than perplexed the mind. Philosophical Deism has found in its appearance a return of that species of Animal Magnetism introduced by Anthony Mesmer, a German physician, who, in 1772, excited considerable sensation in Vienna, but whose pretensions were afterward exposed by the government of France, who appointed a committee of eminent physicians and members of the Academy of Sciences at Paris, among whom was Dr. Franklin, for investigating the so-called science. It was pronounced by this committee to be a complete piece of quackery.

Ignorance has pronounced its verdict against this supposed inter-communication between incorporeal intelligences and the flesh and blood of our world, by classing its revelations with that morbid sensitiveness of mind consequent upon a nervous irritability, half spiritual and half sensual; a mental hallucination, not unlike that spiritualism of German metaphysics, from which Schiller manufactured his celebrated "Ghost-Seer." Christianity, its most formidable opponent, has imitated the example of the ancient foes of the religion of the Savior, and ascribed "these spiritual rappings" to the influence of the Devil.

A very large portion of rational, reflecting and anxious persons in this and other communities have, however, amid these numerous, strange and mysterious revelations, coming as they do "in such a questionable shape," and like the amazed and startled Hamlet, they earnestly desire "to speak" to them. In other words, the general voice calls for investigation. We desire to express no definite opinion as to our individual estimate of this strange, unaccountable and startling subject, nor are we among the number of its advocates. Whether it be attributable to the agency of electro-magnetism—whether it arises from those mental hallucinations which often temporarily obscure the regular functions of the mind; or, are the artful collusions of iniquitous and designing compact, or be the work of the Evil One, are matters at present wholly inexplicable. One thing is certain, that facts are daily stated, and unmistakable evidences produced in support of the truth of these "Spiritual Manifestations," which are entitled to a respectable and impartial consideration. Ridicule is an unmanly and degrading weapon to be employed in the search of truth, and is certainly but a poor apology for the assaults of the prejudiced and incredulous. We have conversed with honorable and intelligent individuals on the nature, evidence and character of these mysterious disclosures—men free from the least obliquity of mind and uninfluenced by that morbid sensitiveness common to visionary and speculative enthusiasts—their answer has been that of an established and thorough conviction that they were the effect of supernatural intervention. Disclosures have been made which could not have possibly resulted from any human collusion; facts established which could only have been known to the interlocutor and the being questioned through the medium; and events realized in advance of any intelligence dependent on human arrangement and the most rapid conveyance. Visitors have been introduced to this mysterious circle, whose sole object was, by the severest scrutiny and closeness of observation, to detect the imposture and expose its abettors. They have returned, in most cases, credible witnesses to the truth of these wonderful communications—yet skeptical as to their connection with the disembodied spirits of those who once inhabited our earth. They pretend not to deny the influence of a supernatural agency, yet, strange to say, they place it to the account of Electricity, or animal magnetism, or modern humbugging, and diabolical or demoniacal supervision. Like the obstinate infidelity of the Jews, in relation to the belief of the divinity of Jesus, prejudice has blinded their minds—"They will not believe for the very work's sake." We protest against the course pursued by many in openly denouncing those who under the influence of honest conviction have been induced to believe in this revelation. Respectable individuals, well known in their moral, intellectual and civil relations to society have been accounted madmen and lunatics. Innocent, intelligent and unoffending females have been made the subjects of un-

courteous, unmanly and ungenerous remarks and unceremoniously introduced on the arena of public notoriety. The fraternity of "Spirit Rappers," or by whatever name they are designated, appear to be honest and firm in the adoption and maintenance of their belief; and time, which tests the virtue or worthlessness of all systems, will sooner or later bring a clear and just exposition of their faith. Gallileo said of the earth, even after his recantation of the fact of its motion before the proscription tribunal of superstition, "It moves."

We think the period has arrived when this subject should receive from some grave, competent, able, learned and impartial body, that careful investigation required by public opinion. There is in the darkest covering which is thrown around imposition a transparent spot through which it may be discovered. The shafts of ridicule, the keenness of satire, and the pungency of wit, no, nor the grave decisions of the sacerdotal order, have not, as yet, prevented the messages of these impalpable chroniclers of present and past events. "It moves" like Gallileo's earth. We say then, spiritual announcements constitute a branch of that metaphysical philosophy susceptible of a thorough investigation; and if there be, as has been advanced by its opponents, around or within its circle of action any deceptive subtilty, cunning sophistry, or unmeaning mysticism, it can be clearly and satisfactorily exposed. We have recently seen in one of our city journals, purporting to be the advocate of this Rapping system, a communication embodying certain opinions of the Rev. Dr. Tyng, a learned and pious clergyman of the Protestant Episcopal Church, on the subject of these Spiritual manifestations. If this statement of the Doctor be correct, it certainly is not an obscure intimation of his belief in the truth of these revelations, though he attributes them to a diabolical influence. A very pertinent and sensible letter on this subject was published some time ago by one of the most respectable and worthy ministers of the Episcopal Church, (we think at Hartford, Conn.) in which he expressed a strong desire that this novel and mysterious doctrine should receive the grave and careful consideration of an enlightened and impartial public tribunal. We echo the sentiment of this clergyman, and hope some other mode may be adopted to satisfy public opinion than that of ridicule, abuse or misrepresentation.

In these casual remarks we have no intention of detailing our own personal observations respecting the peculiar and prominent features of the phenomena of these extraordinary revelations; nor are we ambitious to write a chapter of garbled facts and crude conceits respecting a subject of which we know but little. We are desirous of turning the attention of our readers to the folly and injustice of scoffing at what appears inexplicable and mysterious, and of denouncing as untruthful and unprincipled those who from conscientious motives honestly and fearlessly espouse a belief contrary to our own.

"WHERE SHALL THESE THINGS END."

Our esteemed friend and correspondent, M. A. Townsend, of New-Brighton, Pa., has an earnest article, in a recent number of the Pittsburgh Dispatch, from which we extract the following:

At first this subject was pronounced by those who pretended to know, to be the "most transparent humbug"—"an imposture, a cheat of the boldest kind"—"a mere cracking of the joints, &c." Now, it is as med to be, among the scientific (?) a "detached vital electricity"—among the theological, as "a delusion of the Devil"—the fruits of which are insanity and suicide. But these assertions and denunciations on the part of the press and the pulpit, do not tend to arrest the progress of the evil—for, commencing but four years ago in a little obscure village in Western New-York, it has gone steadily onward, gathering strength, and multiplying converts in almost every neighborhood and village in the land, until they can be counted by hundreds of thousands, and mediums by tens of thousands. Besides this, more than a dozen periodicals and newspapers, most of them ably conducted, are established in defense of the Spiritual origin of these things, and also many books have been published setting forth the philosophy, and presenting thousands of facts connected therewith. And physicians, lawyers, judges, members of Congress, clergymen, and intelligent men in every vocation of life—cool-headed, and wide-awake, have adopted the philosophy that spirits and angels are again communicating with mankind—not only by sounds and physical demonstrations—but by an influx from the higher worlds—by impressions, by dreams, premonitions and visions—by speaking in tongues—by spiritual writings, such as Belshazzar beheld on the palace

walls—by warnings and voices in the upper air, and various other modes of manifestation; and that this is the dawning of a new era, which shall usher in a more happy and harmonious state of society, when the "will of God shall be done on the earth as it is in Heaven."

But to those who regard these manifestations as the work of the devil, or "electricity let loose," it is becoming a serious question as to what shall be done to put a stop to them. And indeed, when we see that the efforts of thirty thousand clergymen and Doctors of Divinity in the country, backed up by almost the entire press, have no avail in subjugating the Evil One, on the one hand, or in teaching electricity better manners, on the other—it may well be asked, "Where shall these things end?" And it is a question fraught with the deepest significance, and not to be disposed of by the dash of some self-complacent editor's pen, or the dogmatic assertion of some pulpit occupant.

Let it be investigated, is the language of every candid, unfettered mind. If a truth, it is one of the highest importance. If an error, it is one of the most dangerous stamp, and should be exposed and resisted. But this can not be done by scoffing and denunciation. Intelligent, independent minds, will ask a reason for any theory which may be presented for their adoption. Slaves of bigotry will not.

Rev. Dr. Thomas M. Clark, one of the ablest clergymen of Hartford, Conn., concludes a letter as follows: "I am aware that to ascribe so much importance to such a subject as this, will lead those who know nothing about it, to suspect the soundness of one's judgment, and it will be said that our wisest course is to 'let it alone; it is one of the humbugs of the day, and will soon die of itself.' It may be so, but the indications do not point that way at present. Men of the highest scientific reputation acknowledge themselves to be perplexed; Judges of our highest Courts, and of the widest experience, are personally identified with these phenomena; clergymen are questioned by their parishoners; the most important principles of our religion are called in question. Meanwhile, is it right for the clergy, who profess to be the teachers of the people, to remain silent, when they believe that souls committed to their charge are being lured on to destruction?"

To those who are absorbed in this world; who revolve forever in the same orbit—and to whom God's glorious and immeasurable universe would be a blank if it contained no "fi-penny-bits"—to such, this subject will be considered as unworthy of attention. But to those who aspire to a higher life—who are emancipated from sectarian chains—who see some things in the universe beside "ten per cent," and repeating the "multiplication table"—who believe there can be no end to human progress, and that a myriad of ages can only begin to unfold the infinite glories and exhaustless truths of the Supreme Intelligence—such will examine with candor and earnestness this or any other subject, and adopt the truth, whatever that may be, and this they will do, though perils surround their way, and dungeons and death awaits them. He who has any manhood left will not be deterred from the investigation of this subject by any amount of ridicule, scoffing, denunciation or abuse. There are a few left on the earth, to whom Truth is of more value than popularity and dollars—and who, for its sake are willing to suffer, if need be, as did the unpretending shepherds and fishermen who taught God's glorious, but unpopular truths, on Judea's plains and along the shores of Galilee; and to whom the angels appeared, saying, "Fear not; for, behold, I bring you glad tidings of great joy!"

THEODORE PARKER.—A man must be very "bigoted" not to see that Parker's sermons are very brilliant in metaphor, very happy in illustration, and attractive in the strong, practical keenness of smiles and progressive gumption! In the first place, Theodore is a liberally educated man, not a mere machine bearing a collegiate endorsement; but an actual, natural, as well as artificially polished man. What he advances is not of the mere book-borrowed or revamped ideal; his wit and wisdom run like a rich vein of gold through a strata of transparent quartz. No dull parts, no doubtful or unintelligible points or passages. He does not inveigle you down into the coal-hole of doubt and mystery, and keep agitating your nervous system by strange stories, and nowise agreeable fancies. No, Theodore lights his torch at the altar of Reason, and quietly beckons you to follow along, listen and see. We differ on some not very material points, however, with Mr. Parker, but upon the whole he is, in our estimation, the most interesting sermonizer—the most original, and practically learned man, before this country as a moral teacher.

N. Y. Dutchman.

SPIRITUAL TELEGRAPH.

NEW-YORK, SATURDAY, APRIL 9, 1883.

BRITTAN AND RICHMOND'S DISCUSSION.

Questions—Do those who have departed this life still continue to hold intercourse with those who yet remain on earth?

NUMBER ELEVEN.

REVIEW OF THE DOCTOR'S SECOND SERIES.

DEAR SIR: In the first part of our controversy I was particular to confine myself to a deliberate consideration of your facts, whenever they were relevant, and incidentally to your speculations, so far as they appeared to belong to the realm of probabilities. I did not deem it appropriate to introduce facts calculated to establish my own views, for the reason that the rules of orderly discussion do not admit of this liberty. The negative may, if the necessities of the case require, cite facts by way of illustration, but never as proof. But your course since the form of the question was changed has been essentially the same as before, and wholly different from that which I felt called on to pursue. As you have the negative of the question, it is only necessary to reply to what may be offered in the affirmative. To go on precisely as you did when the first proposition was pending is improper and out of order. Hence the numerous facts which have filled your recent letters, and swelled them to such an unusual length, have been dragged in most inappropriately and may, therefore, be dismissed without controversy. The whole of your first series of twelve letters was designed to afford you an opportunity to present the facts and arguments for Materialism, or in support of the general theory or idea that ascribes the manifestations to physical causes. If that work was not accomplished in the discussion of the first proposition, it is too late to undertake it now. I have already replied to whatever seemed important in your affirmative letters, and do not propose to perform that labor a second time, seeing that there are several other things, in this world, that yet remain to be done.

Now it is for you to account for my *Spiritual facts* on your material principles. If you fail in this, the failure amounts to a presumption in favor of the Spirit, and may warrant the inference that your position is indefensible. You may continue to drag in a dozen facts, chosen and stated at random, for every one cited by me, but all this affords no sort of an explanation of my single fact. You are required to take the identical example, show its precise relation to your theory, and prove, that the principles of your philosophy account for that particular fact, in a fair and logical manner. This you have not so much as attempted during our whole correspondence. On the contrary you seem to have entertained the idea, that if you could only tell a greater number of stories, and more improbable ones, nothing more would be necessary to offset and explain my facts, or at least to neutralize their force. And is this meeting the question in a legitimate manner? Nay; the question is not met at all—it is not likely to be met—and this clumsy effort at evasion pays as poor a compliment to the candor and logical acumen of my medical friend, as it offers to the reader's intelligence.

A few things contained in your recent letters may seem to demand a brief rejoinder, and with all readiness I now proceed to consider them. It was in your first letter, on the second proposition, that the power of material gravitation over spirits was so boldly asserted. The point assumed was very plainly stated thus: "The moment the spirit gets its foot loose from the body it would be driven from the earth with the speed of lightning." This assumption, based on the impederability of Spirits, and their alleged incapacity to oppose the slightest resistance to a merely physical law, was urged in a confident tone until, in my sixth affirmative letter, I paused to make a brief rejoinder. How could I any longer resist your polite yet emphatic exhortation—"No bolting here—stand up to the fact"? This sort of effervescent confidence, in a season of unusual extremity, reminded me of the following lines from Trumbull's *McFingal*:

"For genius swells more strong and clear
When close confined—like bottled beer."

But as this amusing attempt to prove that human spirits can only remain near the earth so long as they are firmly anchored in the flesh, presents about the only instance wherein you have made an effort to reason, I shall be excused for giving it some further attention. An argument, even if it be unsound, relieves the monotony, and

"I'll entertain the favored fallacy."

though the sophistry be transparent already. The power to resist the action of the existing law you have only denied to the unshackled spirit. You ascribed this power to other things; to man, to inferior creatures, and to unorganized matter, as I shall proceed to show by citing your own words. In your first letter, of the present series, you hold the following language:

"We have before us a fact, every moment, of man, by the force of will, constantly overcoming the laws of gravitation. Man is a lucky machine, contrived of body and mind, for that very purpose. In our present condition we overcome those laws by will-force directly," &c.

In your eighth letter you affirmed, that "recently a lady in our region" went into a trance, and "that she connected herself to the floor, by will through the od-force," so firmly that the combined strength of a number of men was insufficient to "lift her." In the succeeding letter you ascribed Mr. Gordon's aerial journey to his "unconscious will-force." Then you make eagles overcome gravitation so as to ascend to a great altitude. This, according to your philosophy, is not done by diminishing the density of the fibrous portions of their bodies, not by the resistance of the atmosphere to the motion of their pinions, but by their power to *rarefy the od-force*, which was rare enough before. Finally, as a climax to this chapter of assumptions, we are told that od-force, a highly sublimated inorganic substance, notwithstanding it displaces common air as effectually as a spirit could do, has power to descend with the rapidity of light against the action of gravitation. All this you assume and teach in an oracular manner, and yet boldly deny that the deathless spirit possesses a similar power. Now, if these assumptions taken together possess the least significance, they must warrant the inference that you have no faith in the individual, conscious existence of the spirit, when separated from the body. I would not make the simple acceptance of any truth a matter of personal merit, nor would I ascribe sentiments to any man which he is disposed to repudiate; but, really, if Dr. Richmond is serious in what he asserts it is impossible to resist the conviction: the fact is as clear as daylight, that in denying the powers of the spirit you virtually deny the existence of the spirit.

I will prove this. Every living thing, every inanimate object, each separate substance or distinct element in Nature, has its specific form, constituent qualities and peculiar uses. These enable us to determine the essential nature of different objects, as well as the genus and species to which they severally belong; and, observing these distinctions, we classify natural objects according to a scientific formula. Deprive any object of the inherent qualities and forces which belong to it, and its

individual nature is changed or destroyed; it ceases to be what it formerly was and becomes something different. Precisely in this manner do you annihilate man. He is chiefly known to be man by the possession and exercise of his mental or spiritual powers. In drawing the line between the human and animal kingdoms, the naturalist must observe certain mental faculties—reason, conscience and the religious sentiment—rather than any merely outward organic distinctions. The reader is here requested to observe that Dr. Richmond ascribes several remarkable powers to man, among which the following are deserving of particular attention: 1. He can, "by the force of his will, constantly overcome the laws" which govern the lifeless elements. 2. He can, also, while in Fitchburg, Mass., be in rapport with minds in England, at a distance of 3,000 miles, so as to receive accurate mental impressions. Now these powers are necessary to constitute man what he is—to render him truly MAN. But Dr. Richmond deprives him of these the very moment he abandons his earthly habitation. The Doctor will not admit that man ever did, or ever can exercise these powers when once he is separated from the body. Thus it is virtually assumed that the flesh is the all of man, and that the immortal life is a mere chimera. For man, surely, is no longer MAN when his most exalted attributes are forever gone, and he has no power to perform the things which once came within the scope of his faculties. And thus does this crude philosophy continue to deride the principles of common logic, by indulging in its own vain whimsicalities; thus does it trifle with the noblest realities, and foster a facetious mockery of the deepest instincts and divinest hopes of humanity.

It must be obvious that if death does not destroy the powers of the spirit—annihilate the Man—we shall at least be quite as capable of resisting material forces hereafter as we are in this present life. Moreover, what if the spirit were subject to these forces, so that it would be inevitably forced away from the earth, agreeably to your hypothesis, and because it is lighter than air. It would not have far to go. The extreme height of the atmosphere is estimated at less than fifty miles.* Now an intervening distance of 3,000 miles was, admitting what you assert, no obstacle to the exercise of the spirit's powers while in the body; and, it must follow of necessity, if the spirit still retains its powers after the separation—in other words, if it exists—for this is the question stripped of all disguise—it can have no difficulty in establishing similar relations with other minds that yet remain in the flesh. It will be perceived, therefore, that granting the assumption with which you set out, the remarkable powers claimed for the human mind are wholly incompatible with your conclusion respecting the impossibility of intercourse between the Spiritual and Natural Worlds, you rested your objection, to the possibility of intercourse between spirits and mortals, on the assumed inability of the former to remain on earth, for the reason, as alleged by you, that they are specifically lighter than air. Granting what you assume, preposterous as it is, and still we perceive no obstacle to the intercourse with spirits. To assert the impossibility of being in rapport with them, because they are some fifty miles off, while you positively insist that Mr. Hooper, of Massachusetts, was in rapport with minds in England, most fully realizes all that is comprehended in that significant Scripture, which speaks of "straining at a gnat and swallowing a camel." Thus it legitimately follows, that immortal beings may be in rapport with men, and communicate their thoughts to the world, without transcending the laws which, according to your assumed premises, do now exist and are in full operation. Here is the issue, plain and palpable; and by what new phantasmagorical shift shall the readers' attention be next diverted?

In your second letter in the negative you pursue the same general course of reasoning. I will cite a brief passage to illustrate the material tendency of the whole.

"All our knowledge of man shows that the atmosphere is essential to his existence—he must breathe. The chemical changes produced in the blood are well known—a constant renovation, or *calorification*, of the blood is indispensable to animal life."

From this you proceed, after the usual mode, to the conclusion, that spirits could not live in our atmosphere if they were not instantly removed by a physical necessity. But you reason from what you know of the conditions of animal life, and not at all from what is true with respect to spiritual existence. I profess but a very slight acquaintance with the spiritual-anatomical structure, and the particular processes which characterize its life in the spheres; but, as it is generally agreed that flesh and blood do not inherit the immortal life, I venture to presume that the old process of "calorification" may be dispensed with.

Some of the more important facts of the mysterious voices, cited in my second letter, you dispose of in two or three lines, which only amount to an unskillful evasion.

My third letter contains some important facts of Spiritual agency, as witnessed in the manifestations by writings, all of which you dispose of without an effort. It is done in an instant. A peculiar movement of the pen, and the utterance of a single word is all that is required, the spirits are cast out, and anything you please is constituted master of ceremonies for the occasion. Quick as the facile motion of a magician's wand the transformations occur—not, indeed, in reality, perhaps not even in appearance; but in your own mind. And thus the most significant facts are treated in a careless and trifling manner, which can hardly arrest the attention, much less convince the judgment, of the serious reader.

I need not pause, in this hasty review, to notice your criticism of the writing in Hebrew, which has been so often referred to in the course of this controversy. It was altogether harmless in its bearing and has been effectually disposed of by Prof. Bush. The objections, so formidable in your own mind, disappeared all at once and as suddenly as your authorities were scattered when Dr. Cory went to look for them.

Your fourth letter, in the negative, occupies nearly twice the space allotted to a single letter by the original stipulations. You managed to keep at a convenient distance from the subject, and the reader will not suspect you of any attempt to reply. The contents of number four appear to have been drawn from a cyclopedia of history without much effort to render the selections appropriate.

You concluded your fourth epistle by telling us what you would do if 'you were a ghost.' You would accomplish many noble enterprises—have not space to enumerate them here—you would at least "do something worthy of a ghost"! Among the particular reforms that would first engage your attention we are expressly certified that you would not have so "much mental twaddle" as is said to prevail just now. Such promises afford much encouragement, especially to those who believe. How far the reformation of the world might be promoted by the experiment, it is impossible to tell. We can only judge of what you would be likely to do by what you are now doing. We should confidently look for a revised edition of the Barou's Dynamics, and the od-force at Vienna would be made to travel as fast as it does in this country. It must, to keep up with my friend and the spirit of the age. But the proposed suppression of the "mental twaddle" might depend

* Wollaston's calculation limits it to about forty-five miles.

on circumstances, and especially on the facilities for communication.

Your fifth letter is very long, but it is in no proper sense a reply to mine. The following brief extract is all that requires attention in this review:

"I might legitimately refuse these points any notice, and I am aware that any notice of them places me under the 'odium theologium.' If you have brought them in to gain an advantage by skulking under the belief of the church—and letting me bear the odium, your motive is not a high one and will fail of its desired end. The church is anxious to get rid of Spiritualism, and favors my views, so far as I know."

Reference is here made to the introduction of facts from the Bible which half inclines my correspondent to indulge a slight suspicion concerning the motives which prompted the selections. This is not authorized by my mode of treating the subject. It has been my desire to meet the question deliberately and fairly, and to do this it was necessary to select facts from various sources. This I have done, treating all facts of the same class as equally sacred, regardless of what the church or world may say. How could I consistently disregard the facts of the Bible? I should as soon think of writing the history of English poetry without recording the names of William Shakespeare and John Milton, as I would attempt to treat the subject of Spiritual intercourse, without referring to the examples contained in the Scriptures. I opine that my friend is precisely where the subject and his peculiar views place him. If the predicament is an unpleasant one it is not the fault of the present writer. The church has known the undersigned longer than Dr. Richmond has—perhaps too long to suspect him of "skulking" beneath its shadow for any purpose, and least of all with a view of purchasing its smiles at the expense of his most sacred convictions. If this course was not pursued years ago, when there was much to hope from its fostering care, it is now quite too late to resort to this temporizing policy. The time for magnanimous effort has fully come, when the high responsibilities of manhood crowd upon us, and the awakening spirit of Inspiration bids us look to the opening Heavens for consolation and hope.

In your sixth letter you labor earnestly, but with very questionable success, to make it appear that my views are founded in Materialism. The only proof accessible was a single passage from the first volume of the *SHEKINAH* which you quoted as follows: "The absurdity of believing the soul to be and yet to be nothing, is left to be disposed of by those who entertain such an opinion." . . . "The soul is an organized spiritual body—a form within a form." From this brief extract you proceed to the conclusion which, to say the least, is very sweeping. I will here give you the benefit of its repetition:

"Now, friend B., out of your own mouth will I condemn you. . . . Your whole system, from beginning to end, is materialism, and you will not dispute it after what you have written. Sincerity is above all price; do not wrong yourself—you can not wrong me."

What there is here to warrant the assumption that the writer is a materialist, or to justify a suspicion of his sincerity, I have no means of knowing. What, I may be allowed to ask, is Materialism? The following is the answer, according to Noah Webster: "The opinion that the soul of man is not a spiritual substance distinct from matter, but that it is the result or effect of the organization of matter in the body." I am willing to accept this definition. I think a more lucid and comprehensive one might be given, but the true distinction will be obvious even in this. As the word is here defined those who deny that the soul is a spiritual substance—all who entertain the idea that its powers depend on the corporeal organization and are hence merely phenomenal—are materialists. This, if I do not greatly err, is your position. You evidently make the soul a bodily function. That it is a spiritual entity does nowhere appear from what you have written. With a body of flesh, a man may be in rapport with his kindred and friends three thousand miles off so as to receive the most accurate intelligence; and this distance opposes no barrier to the transmission of his thoughts. Take away his flesh and according to Dr. Richmond he can not telegraph a friend from the top of the atmosphere, or at a distance of only fifty miles! All this you confidently assert and maintain, insisting most strenuously that these essential powers of the soul are suspended by the dissolution of the body. Now as materialism consists in believing that the soul is the "effect of the organization of matter in the body," are you not a materialist? It certainly appears so. Whenever you are disposed to renounce that creed we shall be happy to publish your recantation.

But it is boldly asserted that the Editor of the *TELEGRAPH* is a materialist—that "his whole system from beginning to end is materialism." It is easy for Dr. Richmond to say that, but is it susceptible of proof? To enable the reader to decide this question, I will here introduce the passage which you had the misfortune to garble:

I adopt the idea of an ancient Spiritual philosopher:

"There is a physical body, and there is a spiritual body." The soul is an organized spiritual body—a form within a form. The outward man is gross and perceptible by its own senses, while the inward form is refined in its composition, and can only be perceived through a medium of sensation ethereal as its own nature.—(*Shekinah*, vol. I, p. 64.)

Now agreeably to Webster's definition those who do believe that the soul is a spiritual substance—a substantial entity—are not materialists. This is precisely our position, and the design of the whole article in the *SHEKINAH* was to illustrate this view of the subject, in opposition to Dr. Richmond and others who maintain that the spirit ceases to act, and of consequence to be, when the body is dissolved.

In the same letter you attempted to ridicule the claims of Spiritualism, by introducing a form of prayer, which was irreverently addressed to the Supreme Deity. To say that this was in bad taste will not exactly express the public judgment; it was profane. Spiritualists will, I am sure, overlook the discourtesy to themselves, but it should be remembered, they are not universally destitute of a becoming veneration for the Divine name and nature, and that the religious sensibilities of some may be outraged, if not by this unmeasured contempt of their faith, at least by this thoughtless mockery of Heaven. Should it be necessary to employ such forms of illustration hereafter, allow me to suggest the propriety of your praying to the god of *Od-force*, the acknowledged source, or proximate cause, of the principal wonders you have attempted to explain.

I am happy to concur in your high estimate of Prof. Buchanan, but when you express your "deep conviction" that neither the Professor nor any who entertain the Spiritual idea, "see clearly the logical application of the principles they teach," some incredulous soul may laugh audibly, and even the gravity of the saints be put to the rack. Shade of John Locke! may no recent effort of my correspondent, to show us the "logical application" of these things, disturb the serenity of thy repose!

Allow me to terminate this epistle abruptly, while I remain, in the search for truth,

Faithfully yours,

S. B. BRITTAN.

REV. MR. BEECHER'S REPORT.

The Ecclesiastical body of which Rev. Chas. Beecher is a member, some time since appointed that gentleman chairman of a committee to investigate the Spiritual Manifestations, and to draw up a report embodying the results of the proposed investigation. The Reverend gentleman, in pursuance of the duties assigned him, has been engaged in the inquiry during the past winter, and his report, which is said to be an elaborate one, is to be read to-day, (Wednesday, April 6th,) in the Union Congregational Church, (Rev. J. B. Grinnell's,) in this City. We learn from a reliable source that the report accredits the claims of the spirits, with respect to the origin of the mysterious phenomena. This report will doubtless occasion 'a movement of the waters,' and those who step in may be cured of their obstinate skepticism.

HON. WARREN CHASE.

Among the distinguished men who have fearlessly vindicated the claims of Spiritualism, Hon. WARREN CHASE, of Wisconsin, merits the high consideration and regard of all rational Spiritualists. The lectures of this gentleman have elicited general notice at the West, and have afforded the highest satisfaction to persons eminently qualified to judge of their merits.

We extract the following from a late number of the *Rockland Forum*:

PHILOSOPHY OF SPIRITUALISM.

Hon. Warren Chase, of Ceresco, Wisconsin, has delivered in this city a course of lectures upon the subject of Spiritual Manifestations, which is receiving so much attention throughout this country, and the system of philosophy claiming to be derived, in part, from and through those manifestations, and treating of the Spirit-world and its connection with the physical.

These lectures were marked throughout with surpassing ability, and evinced a depth and minuteness of research, and a readiness in the discussion of metaphysical subjects rarely if ever equaled; and they were listened to by an intelligent and respectable audience with intense interest.

At the close of the lectures, on Saturday evening last, Hon. Anson S. Miller was chosen to preside, and a committee was appointed to prepare and report resolutions expressive of the feelings of the persons in attendance, in regard to those lectures, consisting of Messrs. Burnap, Lyman, Rudd, Ealer, and Archer, who reported the following:

Resolved, That we have listened with great pleasure and satisfaction to the able and interesting lectures, delivered in this city, by Hon. Warren Chase, and cordially recommend him to the attention of those desirous of becoming acquainted with the doctrines and pretensions of the new philosophy.

Resolved, That this philosophy comes supported with such proofs of its truth, together with its importance, as to justify claim, and be entitled to a fair and thorough examination and scrutiny by all classes of persons.

Resolved, That we should be happy to hear further on this subject from Mr. Chase, whenever it shall suit his convenience again to visit this city.

FRANCIS BURNAP,
WILLIAM LYMAN,
GEO. W. RUDD,
WM. P. EALER,
N. O. ARCHER.

Committee.

THE
FRIEND PAR
Dear Sir:
to bear testi
piness resulti
tion. In my
lowing ques
what benefit
any one an
better?
I do not
number that
happiness th
vestigations
truth. In a
to say how f
ual self has
life of sixty
in close con
long appren
many things
was permit
piness result
and satisfac
it is truly h
My hope for
dence that t
the strongest
were not at
of an everl
pleasant, b
temporary
gloom and t
temptations
in which m
not of suffi
desires of
myself ad
love and w
long been
the ring
power, wi
thing. Y
me unhap
in my mi
At len
February
and lovi
have pa
of my fe
in these
tion. I
ral sen
in high
us and
have g
In t
startl
never
belie
penc
aged
few
"Bel
you
you
wh
Bu
me
res
ev
m
bi
ti
e
lr
a
I
s

THE LIVING DEMONSTRATION.

FRIEND PARTRIDGE:
Dear Sir: I would like to be one among the many to bear testimony to the truth, use, benefit and happiness resulting from a belief in Spiritual communication. In my intercourse with my fellow man, the following questions have been frequently asked: Of what benefit are these manifestations? Do they do any one any good? Are any made more happy or better?

I do not undertake the task of telling the exact number that will be benefited; nor the amount of happiness they may enjoy in consequence of their investigations, and in becoming believers in a known truth. In short, it must answer my present purpose to say how far, and to what extent, my own individual self has been made wiser and happier. During a life of sixty years, near twenty of which I remained in close connection with the occult; in this seemingly long apprenticeship—if proper so to speak—I learned many things. In the limited circle in which my mind was permitted to move, I could never find sufficient and satisfactory evidence of man's immortality; this it is truly humiliating to say, but such is the fact. My hope for this truth seemed to be the greatest evidence that my views were correct, when my faith was the strongest, evidences that were sufficient for others were not at all times satisfactory to me. The thoughts of an everlasting nothingness were not only very unpleasant, but revolting in the extreme; and the only temporary relief that I could find in these hours of gloom and melancholy, was to suppose they were the temptations of the Evil One. The very limited sphere in which my mind was then permitted to move, was not of sufficient dimensions to satisfy the cravings and desires of my human nature. Feeling willing to set myself adrift in the wide world, and with feelings of love and warm affections for those with whom I had long been connected, I ventured at last to step out of the ring. In the works of creation I plainly saw power, wisdom, perfection and love, to all and everything. Yet these thoughts which so frequently caused me unhappy moments, would occasionally find a place in my mind.

At length, the great trial came. On the 27th of February, 1850, I parted with a kind, affectionate, and loving daughter, aged sixteen years. Those that have passed through the same trials can only judge of my feelings. An educational belief in immortality in these trying moments afforded little or no satisfaction. To have had one evidence brought to my natural senses, at that time, that she still lived and moved in higher and brighter spheres, and could approach us and mingle in our family circle at will, I would have given a world, had it been in my possession.

In the month of December, 1851, we were suddenly startled with rappings. I was a disbeliever—had never witnessed anything of the kind before. My unbelief was not only shaken, but soon crushed. A pencil was held on paper, by the hand of a daughter aged thirteen years, when, to our astonishment, in a few moments, the following was brought out:

"Dear Father and Mother, Brothers and Sisters: Believe me; believe in God; love each other; elevate your minds; love your enemies—and God will bless you. How deep the thought sank within your hearts when we parted, that we should never meet again! But fear not—I greet you with joy in Heaven. Remember the words sung at my funeral.

"Then in heaven with joy we greet thee;
remember these words. Good bye until to-morrow evening."
MARY.....

Many, and more lengthy and full, have been the messages received, bearing the same signature, and breathing the same spirit of love and enduring affection. These, together with manifestations in almost every form, witnessed by the many, have fastened a lasting conviction on my mind, that man is immortal, and that when this earthly tabernacle shall fall, then I, together with all created intelligences "shall live away."

JOHN D. OLDEN.

DARIEN, Wis., Feb. 11, 1853.
We are constantly receiving letters breathing the general sentiments of the above, and stating the prevailing fact that reason and the ancient revelations, as they come to us, are inadequate to a living faith, or rather a knowledge of immortal life. Thousands have been convinced of it only through converse with spirits who were enabled to demonstrate their existence and presence, by narrating the various incidents of life, exhibiting the same peculiarities of language, choreography, gesture, &c., &c.; in fact, furnishing all the various kinds of evidence of identity which the human mind can ask for or suggest. If there is any use in knowing that another life awaits us, then there is use in the means of knowledge and the evidences necessary to a settled conviction.

Those fortunate ones who have found sufficient evidence of the future need not seek to vitiate the revelations and living demonstrations of to-day. I do not remember that those apostles who saw Jesus sought to prevent the Master's appearing unto Thomas.

To your inquiries whether the various communications written by spirits are published in the TELEGRAPH "just as they are brought out by the writing medium," we answer: Yes, generally, word for word. Sometimes, however, verbal errors have been corrected, nothing more, as the above will show.

CHARLES PARTRIDGE.

We will thank our friends everywhere to send us the names of all persons—not subscribers—who might be interested to examine a specimen number of the TELEGRAPH in its ENLARGED FORM. We shall issue the initial number of Volume II—which will be every way improved—in a few days, and shall be glad to send it to all who may be prepared to consider its claims.

BUCHANAN'S JOURNAL OF MAN.—The March number of this excellent Monthly is received. A few copies are kept for sale at this office.

LINES.

BY A SPIRIT.

Hark! from yonder world of glory,
Comes a sweet, inspiring song;
Mortals catch the wondrous story,
And the Heaven-born notes prolong.

Listen! hear those sweet tones stealing
Through the vaulted, azure skies,
Eternal life and peace revealing,
Wiping tears from sorrowing eyes.

Seraphs bright their way are winging,
Bearing messages of love;
Heavenly comfort they are bringing
From the golden courts above.

List! at evening's silent watches,
Comes those sounds so soft and sweet,
Mourning Earth the anthem catches,
And the joyous strains repeat.

"Cease thy weeping, mourning mortals!"
Hear those Heaven-born seraphs sing,
"Heaven has raised her golden portals,
Words of peace and joy we bring."

Through the earth the song is pealing,
Heavenly nations catch the strain,
Lo! the broken heart is healing,
Peace now dwells where once was pain.

Bear ye winds the Heavenly story,
Mountains, echo back the strain;
Loved ones, from a home of glory,
Come to cheer thy path again.

Ever will they keep their stations,
Whispering words of Hope and Love,
They will teach the darkened nations,
Of a world of light above.

This little poem was written very rapidly, in my presence, through the hand of Miss Louise M. Cady, Medium. If you find it acceptable, please insert it in the Telegraph.

M. B. RANDALL.

This medium (Miss Cady) is a beautiful, innocent girl who resides in our family. She is a very, very reliable rapping, writing and clairvoyant medium.

M. B. R.

FROM THE SPIRITS.

PHILADELPHIA, March 24, 1853.

FRIEND BRITTON: The following communication was received through R. B. Thomas, medium of the "Morning Star" circle, through whom "Spiritual Instructions," a small volume published a few months since, was received.

FROM A MEMBER OF THE CIRCLE.

MARCH 8, 1853.

We desire at this time to communicate to you some truths, which as yet the majority of the civilized nations of the earth, and especially those who profess to be the followers of Jesus, are not prepared to receive; nor would it be well to reveal those truths unto them at this time, for excessive light only has the effect of darkening the vision that is already weak. The eagle alone can look steadily at the sun, and yet his organs of vision not be injured by the gaze.

We have in a former communication referred to the fact that all the human family possess the attribute of veneration, to a greater or less degree, from the helpless infant pillowd on the breast of the most undeveloped savage up to the most purified spirit now existing in the flesh. It will be readily perceived, that it would be the extreme of folly to take from the untutored savage, his gods of wood and stone, and insist upon his worshipping the only true God, without previously developing his spiritual perceptions, sufficiently to conceive of such a being, for it is a truth that to worship in spirit and in truth, the mind must have some idea of the object of its worship. Before it is possible for any mind to feel veneration for any attribute of the Eternal God, it must have an interior appreciation of such an attribute. Thus if a human being exists who has not felt the power of pure love within himself, it is altogether impossible for him to venerate that holy attribute, of the Source and Fountain of all love. We would, therefore, urge upon all the necessity of enlightening the mind, and seeking to assist the developments of those whom you desire to convince of the truth of Spiritual Intercourse, before any effort be made to withdraw from them the objects of their veneration.

Teach all to study the works of the Infinite Father, and reflect upon his attributes, as they are manifested throughout nature; they will then be prepared to receive truth, and will no longer cling to those traditions, which refer to God as a God of vengeance, and whose judgments are without mercy. To the enlightened mind, which is not darkened by prejudice, it will be clearly perceived that any ordinary book which teaches of the truths existing in nature, be they either of the laws governing mind or matter, contains more truth than many of the books in the Old Testament which have been venerated by so many thousands, who have passed to the Spirit-world, and are still venerated by many yet existing in the flesh, who fear to study the truths of natural science, lest they perceive some fact which will conflict with some idea contained in that volume. Spirits perceive it to be in accordance with true wisdom, to urge upon those with whom they are enabled to communicate, the propriety of endeavoring to teach only the laws governing the development of spirit, mind and matter, as far as they have been enabled to perceive them, without referring if possible to any previous opinion entertained by the different religious sects. When a truth becomes once clear to the mind, it can not fail to illuminate it in a degree which illumination ever serves to make the darkness of error perceptible. The object, therefore, of all who labor to develop the human spirit, should be to shed abroad the rays of divine truth, that darkness and error may no longer exist.

We have a few copies of the back numbers of the TELEGRAPH which we will forward in small packages to any of our subscribers, who may be pleased to order them for gratuitous distribution.

REPLY TO PROF. BRITTON.

NUMBER NINE.

DEAR SIR: Your letter on "remarkable cures" by Spiritual agency is before me, and as we approach the close of our long talk I grow anxious to see the end. Fighting as I am with multiplied powers I begin to fear that all creation and the "rest of mankind" will be down on me soon. It would seem that Britton, Bush, Ormsby, Cory, Capron, Orton, "C." and last but not least poor "Climax," in deep affliction were a host against one; but top of these, above all this, the whole force of ghostdom is after me, "Daniel," Ben, Tom, Hogue, Ann, and a thronging army come in with their wisdom to oppose one poor son of Esculapius; and now I am called on to refute all the whims of Paganism, and the follies of Christians, and the beliefs of poets and Calmet's Dictionary.

You have all history on your side I freely admit; no nation has ever lived who have not believed in Spiritual visitants from an unseen sphere—the Chinese, the Hindus, the sable Negro by Gambian stream, classic Greece and regal Rome, the Arab hordes and Semitic tribes, from whom sprung the "chosen people," the Goths, the Vandals, the Huns, the whole horde of Germanic tribes brought the belief of ghosts, witches, genii, fairies, demons, with them from their northern houses. You have the belief of all ages to build on, and the most illustrious names in history with the Christian church to back up your theory. Christ and the Apostles adopted the prevalent belief in spirits and demons, and their labors to cast these out were abundant. You ask, and with reason, can all the world, can Socrates, Pythagoras, Moses, the Prophets, and Christ all be wrong in this belief—be ignorant of the mistake under which they labored? I reply by asking how it is that all these nations, with their kings and wise men remained ignorant of the laws of gravitation; that they never dipped into the laws of mechanics as have the modern nations of Europe and America? Pythagoras is said to have understood the laws of planetary motion; but that knowledge was lost to the world for centuries, and Moses evidently had a psychological perception of the geological development of the Earth; but he fell short of anything like a correct theory of geology, or else the world has always been mistaken in what he said. It is well known that Moses's description of the disease sent on the Egyptians is a simple transcript of the symptoms of the plague. That disease is periodic in Egypt; when the Nile subsides and the sun's rays penetrate the mass of earth and slime left on the soil, the plague appears suddenly and disappears as suddenly as it comes. Did he in turning the Nile into blood change the oxygen and hydrogen into absolute blood? Did he create frogs and lice out of nothing? Was that rod actually a snake and the hand actually leprous? If so, and those facts establish his right to a divine authority, then what will you do with the magicians? for he it understood they performed all the miracles that Moses did but making dust into lice, and causing their rod to eat up Aaron's. Were the magicians sent of God, also? How is it that the Prophets, Christ and his Apostles left the world in ignorance of planetary motion, the telescope, the art of painting; the force of steam, facts so palpable and yet so easy for a Divinity to comprehend, and working such frightful changes in existing opinions? Why, I ask, if God works by special providences, have men been so long left in total darkness of facts so necessary to their welfare, their progress, both in science and morals? Why has it been left to a Copernicus, a Galileo, a Bacon, a Faust, a Newton, a Herschel and a Fulton to unfold the laws of the physical universe and set the age ahead a thousand years in its progress.

Why have none of these great truths been hinted at by the religious teachers of the world? and man left to wade with his sword through seas of blood up to a throne of skulls, built on dead men's bones? And suppose that I should set up a plea that Pythagoras was inspired, Socrates and Plato sent of God on a divine mission; that the great lights in science were all aided by genii, demons, ghosts and angelic watches? What a blubbering the world would set up over my infidelity.

No skill in logic can vindicate the "ways of God to man" on theory of special providences. It plunges the whole scheme of the universe into eternal night, and whelms the soul in darkness and despair. Why, if special interposition is the rule, has not the arm of force or might been stretched out to save the millions who have perished by violence and crime? If our destiny is within us, then, well may we "work out our salvation with fear and trembling." Christ gave us one great truth, he organized free discussion. Without guns, powder, staffs, or bowie knives, he bid his disciples to go into all the world and preach his gospel to every creature. Discuss, proclaim, go unarmed, depend on truth, on its almighty power, and rush in the face of the world with your theory, and had not the secular arm crushed this focal point of his system by the rack, and dungeons, and death, and whelmed the free spirits of the church in a sea of blood, it would long since have cleared the earth of kings and queens, of landowners, popes and cardinals. Christ always met the Jews with free discussion, and he always annihilated their positions. His wily sagacity always circumvented their dishonest double dealing. But while I admit all this, I fully believe that he held notions wholly traditional, and founded on no higher authority than the belief of the age in which he lived. Lactantius believed in two classes of devils, and so did Dr. Cotton Mather believe in two sorts of witches—black and white witches; and also that the devils often came to hear him preach and were all over the house in the air. He put forth in an elaborate sermon his belief that the devils were organized very much after the manner of congregational churches, and had Sabbaths to keep like the Christians.

Dr. Watts, Addison, and the Wesleys all believed in witchcraft and the power of demons over men. Somehow this popular delusion was always opposed by the thinking men of all ages who disputed with its bloody excesses; and unable to explain its marvels, they would deny the doctrine of witchcraft and turn it over onto the devil. John Wesley, more sagacious than this, says that these "opponents of witchcraft well know whether Christians do or not—that giving up witchcraft is giving up the Bible." I freely admit that Heathen, Jewish, and Christian writers in all ages have sustained your "fundamental idea," but they were all wrong, and your difficulty in accounting for the prevalence of the idea only on the ground that "tangible demonstrations of Spiritual agency did often occur."

This universal belief indicates something most clearly. Either spirits do hold such intercourse with men, or some physical and mental phenomena incident to the whole race has been mistaken by the world—by the wise men of all ages for actual spirits. The latter is my position, I attack the belief of all ages and all men on this point—spirits can not return to this sphere, and I scout the Devil as an imaginary being, and men as a set of servile imitators.

Not only the Jews, but all Heathendom ascribed all physical maladies to the curses of the gods. According to Homer, when Chryse, the priest, had begged of the Greeks his captive daughters, and was refused, he prayed the gods of Paganism, and the whole army was cursed by the fury of the gods of Mount Ida. When Paul entered

Athens he found an altar to the "unknown god." The Greeks had been visited with a plague and they had prayed to all their gods, and they were "legion," but the plague continued to slay, they concluded that the pestilence was under the control of some "unknown god," and put up an altar to his worship; the plague was stayed and he got the credit of it. The Apostle seized this and wielded it most skillfully over that nest of logical tricksters. Hippocrates used to stay the plague by kindling fires through the city, to purify the air; while in Egypt medical writers say that the plague disappears to a day, at the occurrence of the summer solstice. The coming of a south wind in plague seasons, always brings with it that frightful malady; while a cold north wind or a frost checks it in a single night. Don't the Devil control the wind at such times and is he not permitted to play caddy with us for the glory of God and the good of the saints? Says an eminent divine—"No poor soul could have a pair of spectacles till a German stumbled on the fact by accident, in spite of the Devil. The world could not have a loadstone till a Neapolitan accidentally found one; and the world could not be blest with a printing press till old Faust run the hazard of his life in using a few wooden type."

I admit the historic facts of the New Testament, for its miracles are paralleled in almost all ages by similar occurrences, and in my opinion it is neither fabulous or the work of priestcraft. The business of casting out devils and evil spirits was practiced all over the world in the days of Christ. The Jews cast out devils, and travelers assert that in Syria every village can boast its magician who has power over evil spirits, and the detail we get of the symptoms of these persons, clearly shows them to have been subjects of fits and jerks of various kinds. My knowledge of diseases and their cure, and the various methods by which the nervous system may be influenced, teaches me that all these feats were nothing more than experiments on the nervous system by mental influences. The clay ointment for the eyes; the command to arise; the assurance that faith would cure them only fixed in the mind a stand-point of belief. "Thy faith hath made thee whole." Mahomet was subject to epileptic fits and fell down in these attacks and "foamed" at the mouth, his followers used to wet their own lips with this saliva and had similar fits. Mahomet used to receive visits from Gabriel, and received his Koran by inspiration.

Hildreth and Upham both affirm that in the trials at Salem and other places, the persons affected with witches would fall down and have spasms, &c., when brought into the presence of the accused. Hildreth states that in the trial of "Biddy Goodwin" when they were brought into his presence all the persons were so affected; fell down and were "dumb"—would gaze at the court or accused for a long time with staring eyes, and when the affected were permitted to touch the accused they were instantly relieved. "Ocular fascination" was actually advocated as a means the Devil used to affect them. The lady attacked by "Sam Smith," mentioned in a former letter, was struck "dumb," her teeth clenched and eyes glaring; antimony and lobelia cast out the spirit.

Dr. C. S. Stockton of Quincy, Chautauque Co., N. Y., says: "Two years ago I was called to see a little Miss, aged ten years, she had general spasms, the extremities and throat mostly affected. Her symptoms were cramped limbs, foaming at the mouth, purple face, difficult breathing, deglutition, head drawn on one side, cold hands and feet." "The second day another girl was taken; the following day another; the fourth another, and the fifth two more children came down with the same symptoms, till about a dozen became affected, and the school was like to be broken up; teacher and parents alarmed. The Doctor called the girls up around him, and assured them in a positive manner that there would be no more fits, and sure enough no more occurred. The fact of little girls being thrown into epileptic fits in a heated school is a frequent occurrence, and the work of sympathy in this case is very striking, and had a cry of witches or devilcraft been set afloat, and the child and parents arrested, the child hanged, the parents stoned to death, their house fired, and the Doctor on horseback, like the gallant Mather, crying out to the people, a Salem tragedy could have been got up on short notice. Or had he seized the child, after warming her feet, and commanded the 'deaf and dumb' spirit to come out of her, and the twelve other devils in the little girls to be off out of Quincy, he might have been guilty of quite a noted miracle.

While in Covington, Ky., I was called into the family of Mr. Wetherbe, if I remember the name, to see a sick person. His negro slave was deaf, and on a little observation I found he was highly impressive. After mesmerizing him I impressed him in a loud voice that he could hear, and his hearing returned, perfectly, especially in one ear. Myself and the lady experimented with him for two hours. He heard a low voice across the room, with his back turned toward us, and the family declared that he had not heard as well for years. He was almost useless as a servant, and the family seemed pleased that "Shelton," as they called him, could again hear voices. The impression lasted about twelve hours, and disappeared. I again renewed it, and his hearing again returned—but lasted not quite as long as before. I left the place, and how he prospered I have never learned.

Dr. Humphrey, an eclectic physician, was treating disease in Austinburg, in the very town where "Ann Merrick," after spending a night with the "Captain" and Mr. Snow, sung Yankee Doodle, and ascended up into glory, crying as she went "he! he! ha! ha!" probably, in this very town Dr. Humphrey biologized a Miss Sophronia Williams—a young lady who had ruined her eyes by hard study. She had seen but little for years—so she and her friends say, and I presume truly—and presented to her a funeral scene—a dead friend, a coffin. He produced this spectral illusion, or reflection, before her eyes; she gazed into the coffin intently, and seemed deeply affected and strange, when he removed the illusion from her mind, saying, "All right—you can see." She absolutely could see, and her health has much improved; her sight remains perfect.

This feat in biology poured the vital currents of the brain over the optic nerves and invigorated them. I have spoken with her frequently on the subject, and I presume will affirm the facts, if you desire her to do so. Was this a miracle, or not?

The powers of mesmerism and biological influence over the deranged nervous system is almost limitless. On a good biological subject you may work the cure of any nervous malady. Sight is sometimes suddenly restored by drawing a current of electricity through the optic nerves; it suddenly rouses them from a partial paralysis. The power of one mind over another, when in rapport with that mind, is seen to be better understood.

Dr. S. S. Foster, of Wooster, tells me that, when a clergyman, he used to pray with a young lady who was dying with the consumption. She always desired to hold his hand—and, to the astonishment of all, she recovered. Thought stimulated his brain, and his hand and voice conveyed the life-fluid from his body to hers. It was praying, strictly and philosophically speaking.

Dr. Rush, of Philadelphia, was called to see a lady, given up to die. On entering the room, he recognised an old playmate, with whom he

used to visit an eagle's nest among the rocks. The thought rushed suddenly over the Doctor's mind, and he exclaimed, "The eagle's nest!" She smiled, extended her hand, and from that hour began to recover. A mental impulse.

Dr. Cleveland, a young man, poor, but ardent, settled, many years since, in Harpersfield, N. Y. He was "beating the bush" for business, and, uncalled for, entered a house where the medical wisdom of the place was assembled to see a lady die—she was given up. The Doctor had nothing to lose, and stoutly affirmed he could cure her. He caught the old lady's sympathies, and whispered in the girl's ear, "I want you for a wife." This was enough. The girl was an only daughter, and had money—and of course was pretty. She recovered, and was a bride in six weeks. What young lady would not give up dying to marry one of the "learned faculty."

I add a few facts, for my friends Gray and Hallock. The power of mind over the nerves, and all nervous disorders, is known to all physicians. Homeopaths have numerous chances to prove this fact:

I once administered a pellet of Nux 30 dilution to a patient—she wanted some physic. I assured her that would be the effect of it. The next morning the result followed the impression. I gave a young lady a powder, to take at night for chlorosis—and impressed her mind deeply with the desired result. She forgot to take the medicine, but the result followed next morning.

Sir Benjamin Brodie was called to consult in the case of a young woman, confined for months to her bed with loss of the use of her lower limbs. He ordered her to be placed on the floor, and assured her she could walk, and she did walk. These persons grow fat when they eat but little, and in some cases they devour enormous quantities of food. This one lived on chickens, and devoured them by dozens.

Dr. Bright had a similar case, and substituted bread pills for the medicine she had been taking; they had the same soothing effect. His visits lengthened in interval, and one morning, under a "deep religious impression," the patient suddenly recovered.

Dr. Watson, of London, tells a similar story, of a lady whose limbs were contracted and paralytic. Some enthusiastic preacher made her believe that on a certain day, if she prayed with a strong faith, she would recover. She did so, and recovered.

These nervous hysterical cases become local, and affect the joints and spine, and often recover under some strong emotion of fright, a fall, or great terror. When the joints are affected, many patients declare that they felt a sensation as though something had snapped, or given way, just before the recovery occurs, under these emotions.

Mr. C. Catlin, son of a Methodist preacher, from his boyhood was much given to faith. At twenty years of age he retired to the wilderness and fasted forty days. He returned a skeleton to his family; on the succeeding Sabbath he poured out his vision upon the people, mounted in the end of a wagon. His revelation frightened the people of Otesgo County, over a large region. The earth was not destroyed, as he predicted. He always keeps by him a vial of "holy oil" to anoint the patient; and I have known him to travel ten miles to anoint and pray over and lay hands on a sick female. Some sudden recoveries have taken place under his unctions. Of himself he relates that, after moving to Michigan, he often failed with ague and fever. "Doctor," said he, "it neither cares for medicine, prayers, oil, or faith." This man was severely attacked with lung fever; it left him with a hard cough and frothy expectoration. Remedies failed, and he took himself to prayer. First he began to sweat, then a "sudden stream of brilliant light rushed from his brain over his lungs, completely lighting up his chest with a brilliant flame"; he arose well, praising God, and shouting with joy.

This man was wholly veracious, and always devotional; went to sleep praying, and awoke shouting praises.

"Again, great God, the rising sun
Salutes my waking eyes."

was always on his tongue when the sun rose. He always contended for the right of the church to all the miraculous powers of Christ and the Apostles.

A Mrs. Johnson, offended at my prescription, sent for other medicine. A powder of sugar was given; she recovered rapidly. I have uniformly noticed that the more assurance you give a nervous patient, the quicker they get well, if they desire to get well at all. Some love to be doctored so well that they will remain sick for months, in spite of you, pleased with the kind words and sweet pills. A lady with passive anurism of the heart was taking sugar-coated pellets and water, to quiet her mind. By mistake the number was doubled, and she instantly grew worse—on sugar and water!

Mr. Quain, of London, says a person who had long witnessed the sufferings of a friend from stricture of the esophagus, was so impressed he took the disease and died of it. DeLuzé states a similar fact, of a young lady who was under mesmeric influence; her operator took the disease and died. A French physician relates, that a nun in a convent was seized with a fit of mewing, like a cat, and soon the whole sisterhood fell to mewing for hours every day at a certain hour. That cat-wallowing continued till they were threatened with soldiers and beating with rods, and they quit.

Cardan states that a nun took a fit of biting other nuns—all the sisterhood—from nunnery to nunnery, throughout Europe. Backbiting is often a serious epidemic.

Wienpold, a German, cut off the head of a cat, and when the arterial pulsation ceased, removed the spinal marrow and filled the cavity with a compound of mercury, silver and zinc—pulsation returned, and the body made various movements. He removed the brain and spine of another cat, and filled the skull with the same mixture; life was restored; the cat lifted its head, opened and shut its eyes, stared fixedly, tried to walk, fell, and tried to raise itself on its legs. The circulation went on twenty minutes—gastric juice was abundantly secreted—it fell down and was motionless.—(Lancet, Sept. 1843.)

These experiments with the eels and galvanism exciting motion in the dead body go far to prove that the will excites electric action in life and motion. If, then, another mind comes in contact with this mental media in another body, it may impel it to any point, or the person's own mind directed to the part may make the same influence. The person in fits, the insane, the excited, who act involuntarily, show vastly greater force than the voluntary act of common persons. Bring out fully this psychological power, and put us in contact with physical or imponderable matter, and the spirit is an over match for all the ordinary forces of the human organization. Mental force over disease, when once brought out, will far transcend the power of all remedies.

These mental dynamic influences are little understood, and I remark that analogy seems to point to nervous circulation—the counterpart and antagonism of the circulation of the blood. The arterial system would seem to be positive to the venous, and in fact the two brains, the two sets of membranes—mucous and serous—the double coats of these and all the vessels, the two-fold character of the blood—all point to a dual movement and arrangement of our life-forces; and that such a circula-

tion of the nerve-aura, or the blood of the nerves, occurs between the ganglionic system and the nerves, is quite probable, and the constant relation of positive and negative seems to be maintained. The gray and white substance of the brain—the pia and duramater—the coverings of the brain seem also to point to a dual movement, in the life-forces of the nerves. This nervous circulation plays at right angles in the base of the brain *en rapport*. Prof. Buchanan parted these currents by a movement of the hand, and the patient lost her continuity of body and mind. Had the Doctor pushed his movement he would, I think, have induced sleep, by setting the currents to moving in a circle instead of crossing at right angles, which, in my opinion, brings our interior an exterior life *en rapport*.

A congestion of this nerve-fluid, or a loss of equilibrium between its two manifestations in any part of the body, induces the endless and strange manifestation of nervous disorders. This fluid being under the control of will, when two minds are *en rapport*, as in mesmerism, biology, or sympathy, may be instantly regulated by mental action, or the two forces of the human mind may act and react and induce an equilibrium, or health.

I have have only room to remark that the cases in your letter of the girl's foot and needle, the contracted rheumatic limbs, etc., are all explained by this theory and the facts I have given; indeed, your facts hardly amount, in my mind, to a respectable mystery, much less a miracle—as miracles are understood.

Baron Von Reichenbach threw a spectrum on a wall, a sensitive patient at fifteen feet holding a copper; as it was moved from tint to tint over the colors, without her knowledge, it produced constant and uniform results. Yellow and green produced a "sunny, refreshing coolness." The Dancers, of Germany, detested red, while the Italian tarantula Dancers delighted in it. Some preferred yellow, some black, while others were enraptured with green or blue, and at sight of either would throw themselves into the sea. They would rush toward their favorite color, gaze at it, kiss it, caress it with the intense ardor of lovers, tears flowed, and enraptured language flowed from their lips, completely—says Hecker—overwhelmed with the inebriating impression of their favorite color.—(Moore's Body and Mind.)

This would seem incredible, but when we study more fully the influence of mind and imponderables, colors and sounds, on the physical body, we shall be both better and wiser. Did you notice how perfectly drunk "Ole Bull" made Mrs. L. M. Child, fiddling Yankee Doodle? She was as much intoxicated as were Wise and Pettin with a draught of God's pure ether that floats clear above the clouds, sparkling like the river of life gushing from the white throne of Deity.

The power of music over disease is known to the medical world, and can be applied in all nervous cases. Sir W. Jones states, that while a lutenist was playing before a large company, near Schiraz, the nightingales vied with him in song, till they fell from the branches in a trance, from which a change in the music would rouse them. The power of music over serpents is proverbial, and the negroes catch lizards by whistling to them. Lunatics are often cured by music, and Mozart was so sensitive as to turn pale at the sound of a trumpet, and became convulsed with a harsh discord. Denoctrus charmed away many diseases by a flute, and Asclepiades cured Scitacia with the obnoxious notes of a trumpet, when the part trembled in sympathy with the sound.—(Moore's Body, &c.) St. Vitus's dance, the bite of the tarantula, and the religious dancers, were all cured by music. Mozart, I believe, in executing one of his sublime pieces, so enchanted his audience that they rose and rushed toward the altar, and seventeen became permanently insane. Awkward peasants, under the dancing melody, moved with the greatest elegance, and their rapture of mind only found relief in dancing. Bourdaloue became so excited by writing his eloquent sermons that his behavior was very uncanonical. He fiddled and danced in the cathedral like a madman. The poor Swiss soldier on hearing the stirring notes of the Marseilles Hymn, that reminds him of his native home—its green vales and wild mountains—pines and dies. The door-keeper of the House of Representatives fell dead on hearing of a victory of the Americans over the English. Joy.

A gentleman in Cleveland, in the last stages of cholera, had taken in a few hours a large quantity of brandy; more was offered him, and he refused it, remarking that if he died he wished to appear sober at the judgment. A sudden fit of laughter convulsed the patient and company. He began to recover from that hour. Mirth.

Lewis Brahm had failed in his suit to a rich heiress. Her father died. He visited the widow, and in open daylight they heard the voice of the father, bewailing his misery in purgatory in consequence of his refusal to give his daughter to Brahm—"Give my daughter to Lewis Brahm; he is rich and worthy"—and he might have added, a "gentleman and a scholar." The old woman yielded—but B. must raise the wind, for he was poor. He visited a rich banker, named Cornu—turned the talk on ghosts and death and hell—when a voice proclaimed, in the tones of the banker's dead father, "Give Brahm ten thousand crowns to redeem Christians from Turkish captivity." The old usurer was confounded—and next day took Brahm into the open field, where no collusion could occur—the voice again came, in the name of his father, and the voices of all his dead friends, joined with all the saints of the calendar, urged the miser to "fork over." He did so; B. married his mistress; the story got out, and the old banker took to bed and died of his chagrin and loss.

Your patient got well—but mine died; and I might as well claim that spirits killed Cornu, as that they cured your girl, narrated by Mrs. Crowe. The voices heard by individuals at a distance, are similar to the sounds produced at a distance by Mrs. Hauf, told by Kerner.

A patient of Dr. Gregory used to be visited by a set of dancing spirits, dressed in green; they also sung and talked; but where did they get their green clothes, and voices. Delirium tremens.

But you say all your cases are facts without the consciousness of the subject. These voices are mental reflections. That celestial figure in "male attire," and the "virgin Mary," are referable to the same law; and the "organ" voice, and the songs, all come under the same psychological law. Insanity, dreaming, somnambulism, all clearly demonstrate that all the faculties of body and powers of mind have an unconscious and involuntary manifestation. The "image of the sun and moon on the wall," is among the most mysterious of all these phenomena, to my mind. Mr. Willets mentions a similar case, where the image remained on the wall for six weeks, and could not be effaced. I can only suggest that the mental force of the medium altered the chemical relations of the matter of the wall and traced the figures—in this way, as your ghost decomposed "watery vapor" to make lights out of—or, may not those vivid impressions be on the retina, in fact, as in the case of Carsten Niebuhr, mentioned in my last? I know of no reason why the Church to-day may not enjoy all the gifts of the early Christians, if they will bring out the interior life—the soul element in man—but she has lost her faith, and is merely performing dry experiments on the old Adam.

Yours truly,

B. W. RICHMOND.

PARTRIDGE & BRITTON'S SPIRITUAL LIBRARY.

The following list embraces some of the principal works devoted to Spiritualism, with the prices annexed, together with the rates of postage, all of which may be found at the Office of the Shekinah and Spiritual Telegraph.

The Spiritual Telegraph.

A weekly paper, devoted to the elucidation of Spiritual Phenomena, contains a record of the most interesting facts, and the general intelligence respecting the state of the cause. It is edited by S. B. Brittan and published by Charles Partridge. A very interesting discussion of the facts and philosophy of the Manifestations is now in course of publication in the Telegraph, between Dr. B. W. Richmond and S. B. Brittan. All the back numbers can be furnished. Subscription price, \$1.50 per annum.

THE SHEKINAH, a splendid Monthly Magazine, conducted by Partridge & Brittan. Terms—\$3 per annum—embracing two elegant Volumes—or \$1.50 per Volume, in advance; single copies, 25 cents.

THE SHEKINAH, Vol. I., by S. B. Brittan and other writers. Published by Partridge & Brittan. Bound in muslin, \$2.50; elegantly bound in morocco and gilt, 3 00 34c.

Revelations, &c., by A. J. Davis, the Clairvoyant, 2 00 43

The Great Harmonia, Vol. I.—The Physician, by same, 1 25 20

The Great Harmonia, Vol. II.—The Teacher, 1 00 19

The Great Harmonia, Vol. III.—The Seer, 1 00 19

The Philosophy of Spiritual Inter- course, A. J. D., 60 9

The Philosophy of Special Providences—A Vision, A. J. D., 15 8

The Approaching Crisis: being a Review of Dr. Bushnell's recent Lectures on Supernaturalism, by A. J. Davis. Published by Partridge & Brittan, 60 13

Light from the Spirit-world—being written by the control of Spirits.—Rev. Charles Hammond, Medium, 75 10

The Pilgrimage of Thomas Paine, written by the Spirit of Thomas Paine, through C. Hammond, Medium, 75 12

Elements of Spiritual Philosophy—R. P. Ambler, Medium, 25 4

Reichenbach's Dynamics of Mesmerism, Published by Partridge & Brittan, at the reduced price of 1 00 20

Pneumatology, by Stillé—Edited by Rev. Geo. Bush. Published by Partridge & Brittan, 75 16

Celestial Telegraph, by L. A. Cahagnar, one of the most interesting books to the Spiritualist: Partridge & Brittan, 1 00 19

Voices from the Spirit-world—Isaac Post, Medium, 50 10

Night Side of Nature—Ghosts and Ghost Seers.—By Catharine Crowe, Gregory's Lectures on Animal Magnetism, 1 00 20

The Science of the Soul, by Haddock, Sorcery and Magic, by Wright, 25 5

The Clairvoyant Family Physician, by Mrs. Tattle; paper 75c, muslin, 1 00 19

Answers to Seventeen Objections against Spiritual Inter- course, by John S. Adams. Price in paper 25 cents, muslin 38 7

Spiritual Experience of Mrs. Lorin L. Platt, Medium, 20 3

Spirit-Manifestations: being an exposition of Facts, Principles, &c., by Rev. Adin Ballou, 75 11

Spiritual Instructor: containing facts and the philosophy of Spiritual Inter- course, 38 6

The Spiritual Teacher, by Spirits of the Sixth Circle—R. P. Ambler, Medium, 50 7

The Macrocosm and Microcosm, or the Universe Without and the Universe Within, by William Fishbough—paper, bound, 50c, Muslin 75 12

Arrest, Trial, and Acquittal of Abby Warner, for Spirit-Rapping, by Dr. A. Underhill, 12 2

Philosophy of Mysterious Agents, Human and Mundane, on the Dynamic Laws, and Relations of Man, by E. C. Rogers. Nos. 1, 2, 3, each, 25 5

Dr. Esdall's Natural and Mesmeric Clairvoyance, with the Practical Application of Mesmerism in Surgery and Medicine, (English edition) Also, Mesmerism in India, by the same author, 1 25 10

Fascination, or the Philosophy of Shadowing, by John B. Dunn, M.D. Shadow-land, or the Seer, by Mrs. E. Oakes Smith, 75 13

Practical Instruction in Animal Magnetism, by J. P. F. Deleuze, 75 10

Supernal Theology—Alleged Spiritual Manifestations, Messages from the Superior state, communicated by John Murry, through J. M. Spear, 25 6

Love and Wisdom from the Spirit-world, by Jacob Harkman, writing medium, 50 8

Seers of Prevorst—A Book of Facts and Revelations concerning the inner life of Man and a World of Spirits—by Justus Kerner. New Edition, published by Partridge & Brittan, 38 6

Spiritual Minstrel—A Collection of ninety familiar Tunes and Hymns, appropriate to meetings for Spiritual inter- course. Paper 25c, muslin 38 6

Spirit Voices, dictated by Spirits, for the use of Circles, by E. C. Henck, medium; price 88 and 50 6

Familiar Spirits and Spiritual Manifestations: being a series of articles by Dr. Ench Pond, Professor in the Bangor Theological Seminary; with a Reply by A. Bingham, Esq. of Boston, 25 3

Buchanan's Journal of Man—a monthly Magazine, devoted to Anthropological Science, by which the constitution of Man is determined through physiological and psychological developments. Price, per annum, \$2; single copies, 25 3

PARTRIDGE & BRITTON, Publishers, No. 3 Courtland-st., New-York.

GENERAL AGENTS.

The following Booksellers are general Agents for the Shekinah and Spiritual Telegraph, and will supply all the books in the above list at publishers' prices:

Bela Marsh, No. 25 Cornhill, Boston, Mass.
S. F. Hoyt, No. 3 First-st., Troy, N. Y.

Benjamin P. Wheeler, Utica, N. Y.
F. Bly, Cincinnati, Ohio.

Samuel Barry, at Benjamin Percival's, No. 89 South Sixth-st., a few doors north of Spruce-st., where all Books, Periodicals, and papers on Spiritualism, may be obtained.

Dr. A. Underhill, No. 4 Ontario-street, Cleveland, Ohio.

Other Agents and book dealers will be supplied promptly—the cash should accompany the order.

THE SHEKINAH—VOLUME II.

PUBLISHED MONTHLY.

THIS MAGAZINE is edited by S. B. BRITTON, and is devoted chiefly to an inquiry into the Laws of the Spiritual Universe, and a discussion of those momentous questions which are deemed auxiliary to the Progress of Man. It treats especially of the philosophy of Vital, Mental, and Spiritual Phenomena, and presents, as far as possible, a classification of the various Psychological Conditions and Manifestations, now attracting attention in Europe and America. The following will indicate distinctly the prominent features of the work:

1. LIVES OF THE SEERS AND REFORMERS.

Each number of the Shekinah will contain a biographical sketch of some prominent Seer or distinguished Reformer. In the selection of subjects for this department we shall observe no restricted limits, nor regard with undue partiality any particular sect, party or class. These biographical sketches will each be accompanied with an elegant portrait of the subject, engraved on steel, expressly for the SHEKINAH.

2. ELEMENTS OF SPIRITUAL SCIENCE.

Containing the Editor's Philosophy of the Soul, its relations, susceptibilities, and powers, illustrated by numerous facts and experiments.

3. CLASSIFICATION OF SPIRITUAL PHENOMENA.

Embracing concise statements of the more important facts which belong to the department of modern mystical science.

4. PSYCHOMETRICAL SKETCHES.

These sketches of LIVING CHARACTERS are given by a Lady while in the waking state, who derives her impressions by holding a letter from the unknown person against her forehead.

5. ESSAYS ON IMPORTANT QUESTIONS OF SOCIAL AND POLITICAL ECONOMY.

6. ORIGINAL POETRY AND MUSIC.

7. REVIEWS.

—Especially of such works as illustrate the progress of the world in natural, political, social, and spiritual Science.

CONTRIBUTORS.

—Rev. James Richardson, Jr.; O. W. Wight; C. D. Stuart; Horace Greeley; Hon. J. W. Edmonds; V. C. Taylor; J. K. Ingalls; D. M. Mahon, Jr.; Wm. Williams; Señor Adadus Calpe; W. S. Courtney; Frances H. Green; Sarah Helen Whitman; Annette Bishop; Mrs. Lucy A. Millington, and others. Several distinguished minds in Europe are expected to contribute occasionally.

The contents of the Shekinah will be wholly original, and its mechanical and artistic execution will be second to no Magazine in the world. Shall it have a patronage worthy of its objects and its character?

TERMS.

—The Shekinah will hereafter be issued Monthly, at \$3 per annum, or \$1.50 for one complete Volume, to be finished in six months. The year's subscription will thus form two Volumes, containing some six hundred pages of fine letter press, and twelve portraits. Hereafter the work will be forwarded to no one until the subscription is paid. A discount of 25 per cent. will be made to Booksellers and Periodical Agents, but the cash must accompany the order.

Address, PARTRIDGE & BRITTON, No. 3 Courtland-street, New-York.

THE SPIRIT MINSTREL.

A COLLECTION OF HYMNS AND MUSIC, for the use of Spiritualists, in their Circles and public meetings. By J. B. Packard and J. S. Loveland. Price, in paper covers, 25c.; in cloth, 38c. Postage on each, 4c.

ALSO,

ADIN BALLOU'S BOOK.

BEING AN EXPOSITION OF VIEWS RESPECTING the principal Facts, Causes and Peculiarities in Spirit-manifestations, together with interesting phenomenal statements and communications. Price 50c. Postage 9c.

For sale by Bela Marsh, Boston; Partridge & Brittan, No. 3 Courtland-st., and Fowlers & Wells, New-York city, and D. M. Dewey, Rochester, N. Y. 42—3m

CLAIRVOYANT EXAMINATION.

DR. SWAN and Madame JOHNSON, the celebrated Mesmeric and Botanic Physicians, are permanently located at No. 310 Madison-st., between Montgomery and Gouverneur-sts., where they can be consulted daily on the examination of diseases, and prescribe medicine for the same; and will give a correct account of absent friends, lost or stolen property, and all business transactions. Satisfaction guaranteed, or no charge.

Dr. SWAN prepares his own remedies, and medicine sent to all parts of the country, if requested, with full directions. All letters must be post-paid, in order to receive attention.

Take the East-Broadway or Grand-st. omnibus, stop at Gouverneur-st.—brings you within two blocks of my residence.

Office hours from 8 to 12 and 2 to 9 1-2 P. M.

PSYCHO-MAGNETIC PHYSICIANS.

DR. J. R. METTLER AND LADY, have for some years applied Clairvoyance, and other kindred agents, to the treatment of the sick, and will continue to make Clairvoyant Examinations, and to give such diagnostic and therapeutic suggestions as are required in the successful practice of the healing art.

TERMS.—For Clairvoyant examinations including prescriptions, \$5, if the patient be present, and \$10 when absent. When the person to be examined can not be present, by reason of extreme illness, distance or other circumstances, Mrs. M. will require a lock of the patient's hair.

Mrs. Mettler also gives psychometrical delineations of character by having a letter from the unknown person, which, without unfolding, is placed against her forehead—Terms for psychometrical readings, \$2 each, always in advance.

Address, DR. J. R. METTLER, No. 8 College-st., Hartford, Conn.

CLAIRVOYANT EXAMINATIONS

APPLIED to the Discovery and Cure of Disease, by MRS. HAYES—that good and faithful Clairvoyant—the Ladies Medical friend. Mrs. Hayes was well known for many remarkable Cures, while with Mrs. Brown & Hallock, when in Chambers-st. of this City.

MRS. HAYES can be consulted Daily, at her Office, No. 116 Spring-st., between Mercer and Green-sts., near Broadway, New-York City. 40-63

MEDICAL.

CLAIRVOYANCE applied to the discovery and cure of disease, by MRS. BRIGGS, under the supervision of MRS. WM. ALLEN, at No. 112 Christie-st., near Grand, New-York. Terms—Always in advance—One Dollar for each examination, when the patient is present; those at a distance, or unable for any cause to attend, can be examined by sending a lock of their hair—in which case the charge will be Three Dollars. Address MRS. WILLIAM ALLEN, No. 112 Christie-st., New-York.

December 10, 1852. (33—65)